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INTERNATIONAL BIBLE STUDY.

January 15th, 1882.—*Leviticus* 1. 1-14.

God had taken up his abode in the tabernacle which the children of Israel had constructed for him in strict accordance with his directions. Sin creates a broad gulf between man and God, and it appears to sinful man a thing incredible that God should indeed dwell with man. But from the beginning of the world to the present day there has been a continually augmenting revelation of the purpose of God to take up his abode in the redeemed heart of man. God shall be all in all. The manifestation of the sons of God is that great manifestation of God that shall be witnessed in his people. Out of the holy place of the tabernacle God is heard by Moses, telling how men shall approach him, viz. with an offering taken from the herd or the flock. "If any man bring." The offering is to be voluntary, willing, not of compulsion. God thus distinctly intimates the disregard he has for service that is not willingly rendered. One would think that under the dispensation of the Gospel there would be no such thing as the service of constraint, and that all would delight to approach a God of such matchless love. But if all service that is of constraint were to-day put a stop to, how marvellously would our churches be emptied of their congregations! but the remnant would constitute the real working force of the Gospel. What a dishonour is done to God when we are influenced in our religion by fear of wrath instead of by filial love and confidence. The burnt offering was one that was wholly consumed by fire upon the altar; the sin-offering was partly burnt upon the altar, and partly given to the priests, or burnt outside the camp; the peace-offering was shared between the altar, the priests and the sacrificer.

"A male without blemish." As there is no comparison between the natural dignity of man, in the order of creation, and that of an animal, so there can be no correspondence between the death of a lamb and the sin of man. No thoughful Jew could fail to see this. The necessity of offering daily some new sacrifice showed that that which had been already offered was essentially inadequate. The Jew knew well that God dealt with his people through symbols. What more natural then than that he should look forward to some worthier sacrifice of which the lamb or heifer was a symbol. 'He shall offer it of his own voluntary will.' This would be well rendered, "he shall offer it for his acceptance." We are accepted in the beloved. Not on the ground of any thing that we have done or are doing; but on the ground of what Christ is and has done and is doing for us. This elemental feature is still hid from mankind, whose dim and fugitive confidence is grounded upon their notion of some goodness in themselves or in their services, a notion to be painfully renewed every day, just as the poor Jew had to be daily offering new sacrifices. What a glorious moment in the life of the worshipper when he becomes aware that the sacrifice of the Lamb without blemish and without spot, more, a thousand times more than covers all the sin of his life and gives him the very confidence of the Son of God in approaching the throne. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement of him." The placing of his hand upon the head of the victim was for the purpose of identifying himself with it; his sins are transferred to the victim, to be dealt with and expiated in it. "And the priests, Aaron's sons, shall bring the blood and sprinkle it round upon the altar." It is at the altar that God meets us, and the sprinkled blood shows that all that the justice and majesty of God might have had against us is atoned for and blotted out through the blood of the Lamb of God. "And the priest shall burn on the altar a burnt sacrifice, an offering made by fire, of a sweet savor unto the Lord." The fire, as it were, took possession of it in the name of the Lord, transferring it from the visible to the invisible world. Thus Christ suffered for us, the just for the unjust, that he might bring us to God; rising and ascending to heaven he became corporeally lost to earth. The viscera and the legs of the animal had to be washed. God addresses men in the language that they understand; they know the things that are material, palpable, visible; these then are used to set forth the things of the spirit, the invisible, the impalpable. Physical ablutions conveyed a hint of the necessity of soul-cleansing. It is matter of thankfulness that we live in times when the elementary truths of religion have been so far mastered that our minds are familiarized with the world to come; it is not altogether unreal to us; the spirit within us is recognized, and the need of purity in the inward parts, the heart and mind, is in a measure felt. When we are told that without purity no man can see the Lord, we know that this refers to an inward change dimly represented by the ceremonial ablutions of Mosaism. Now what a relief to turn from the beggarly elements, the shadowy indications of the Levitical sacrifices to the word of the Gospel where we are brought face to face with the Redeemer, and witness his wonderful acts and sufferings and behold the Son of God crucified for our sins. It is like passing from a system of hieroglyphics to our own vernacular.

The worshipper was to bring an animal from the herd if he could do so; but if his means did not allow, he could bring a lamb or a goat; if he was too poor for this, he might bring a pair of doves or pigeons.

The word "diligence" is derived from a Latin word meaning "to delight in." So we may wisely be reminded that there is no true industry which does not spring from pleasure in our work.

WEEKLY REVIEW.

—It is stated that out of £2,134,634 paid annually by the French Government for the support of religion, all but £80,000 is paid to Roman-Catholics, the Protestants receiving £27,104. Instead of being offended at the smallness of the amount paid to Protestants, we are offended with the Protestants who should consent to receive it and thus contribute their sanction to the false idea that the religion of Christ needs support from the state.

—The incident of the release of Sam. Rees from prison, mentioned in our last, deserves to be told with a little more detail than we had time for in our last. His crime was that he sang a hymn in the street on Sunday. The Apostle Paul says "I will that men pray every where," and we do not see why the praise of God may not be included. The Pharisees complained to our Lord because some of the children celebrated his advent to the city by singing Hosannas in the temple; but they did not complain of the Hosannas sung in the public ways on that occasion. But the municipal rulers of Boston, Eng. consider it highly improper that any one should sing a hymn to God in their streets. Do they also require the churches to consume their own sacred music on Sunday so that none of it may escape into the streets? They might as well. There were ten justices on the Bench that Friday when captain Rees of the Salvation Army was brought up on the charge of having sung a hymn in the streets on the previous Sabbath. He was ably defended by Mr. Sims Reeves, but in vain; one of the justices, well known for his opposition to the Salvationists, spoke against him. He was convicted of having sung in the open air a hymn of which the following is one of the verses:

The Saviour cries aloud to thee
Take up thy cross and follow me,
And thou shalt my salvation see.
Will you go?

He was sentenced to a fine of 5s. with 9s. costs, or ten days' imprisonment. It did not seem to Rees that the Lord's money should be spent on such fines and he choose to go to prison. He was taken to Spalding Gaol, some distance from Boston. Prayer was made for him. Mrs. Rees and others of the Salvation Army spent the night in prayer until 3 o'clock in the morning. Saturday night, Rees was stretched upon his plank to undergo his second night in gaol when he was hurriedly summoned to see some one. To his surprise he found the very Justice who had shown so much bitterness towards the Salvation Army. This gentleman had come to pay his fine and take him out of gaol. He had had no sleep the night before, conscious that he was acting the part of a persecutor towards God's sincere servants. He had thought of sending somebody to pay the fine

and get the prisoner released, but feared lest Rees would not come out unless a magistrate came and asked him to leave, so he had taken the train and come down himself. It was late on Saturday night and there was no passenger train leaving for Boston; but the Justice obtained leave for himself and Rees to travel by goods' train. After arriving at Boston, nothing would do but that Rees should come to the Justice's house and partake of supper. After supping with the Justice and selling him one of the Salvation Army hymn books, Rees went home and greatly surprised his friends by his appearance in the midst of them. If our readers will read Acts xvii. they will see how strikingly parallel the two narratives are. Paul's offence indeed was not in singing a hymn in the streets; he did this in the dungeon after he had got his feet in the stocks; but was that of having cast out the demon from a young woman. This is really at the bottom of a good deel of the opposition the Salvationists have met with, they cast out the demons of drink, lechery and ribaldry. The end of the Boston affair is decidedly satisfactory. A large deputation of minsters and laymen waited on the Mayor and the Bench to represent the feeling of the town, and the magistrates decided that the singing and processions should go on, and engaged to supply a policeman for every procession to see that they were not interfered with.

—The *Pioneer* says that there will be a great *mela* at Allahabad this month, it being the twelfth year festival, and it is thought that three millions of people may come together to bathe at the confluence of the Jumna and Ganges. But the *Pioneer* is very anxious that there should be no rough interference with the usages of the people, on the part of the Sanitary Commissioner, thinking the effect of this would be worse than the ravages of an epidemic. In our opinion Government should not allow such enormous assemblages unless the pilgrims consent to abide by the sanitary regulations which the case may demand. We cannot look upon the outbreak of an epidemic among such immense numbers of people returning to all parts of the country with plague and misery marking their track, as a secondary evil.

—There were interesting watch-night services at the different places of worship of the M. E. Church in Bombay, last Saturday. There was a large gathering at the Grant Road Church, where the Rev. D. O. Fox presided, preaching from the text: "I have fought a good fight." Many spoke of special mercies received from the Lord during the last year. At the quarterly Love Feast on the Thursday preceding at the same place, many spoke of spiritual blessings received during the past year. A gentleman belong- to the Beni-Israel community, recently with his wife and daughters baptized, spoke of the way in which he had been led to the recognition of Jesus as the Christ. He has been for some years, with his wife, connected with the *Prarthana Samaj* of Bombay. We hope some time to give a sketch of the way in which he has been led.

—Among the topics for united prayer that have received the attention of Christians throughout the world this week, is this: "For Christian parents, that they may be quickened in the desire to teach and mould their children for Christ." We believe that if Christian parents generally understood what faithfulness demands of them in this respect, it would do more to bring the world to the feet of Christ than all that is now being done in connection with Missions, though, as our readers well know, we are not among those who disparage the work accomplished by Missions. There are many things that stand in the way of this faithfulness. First, there is a mistaken notion as to what constitutes parental love. All the affections of men have participated in the effects of the fall, and what is supposed to be parental love is really one of the greatest hindrances to the well-being of the children. 2. There is the tendency to rely upon external efforts and influences, upon the instruction given in day and Sunday schools, for the subjection of the minds of the young to Christ. But the Lord Jesus will not accept of proxies in a matter of such vital importance. Even when this outside influence has been blessed to the spiritual good of the child, the work is imperilled by the comparative indifference of the parents; the occasional influence may be mighty but it is worn away and overtopped by the habitual influence. 3. The worldiness of parents. Many Christian parents have no desire to be conformed themselves to the world's ways, but are tempted to think that worldly society may be helpful in some way to their children, and unthinkingly, cruelly betray the best interests of their children by allowing them to obtain a taste for worldly pleasures. Then they try to excuse themselves by a reference to the sovereignty of God. Conversion, they say to themselves, is in the hands of the Lord, and we must not impose upon our unconverted children the obligations of the Christian. When God shall convert them, then well and good, they will of themselves prefer the narrow way. But God has in an important sense placed the conversion of the child in the hands and hearts of the Christian parents. God will have all men to be saved, and he will have the children of Christians to be saved, and the sooner the better, and will surely bless, not the spasmodic effort of the parent, but believing, daily, prayerful, loving instruction accompanied by a consistent example. What influences the child permanently is the totality of influence, not that which is exceptional. Parents offer a very grievous affront to the Holy Spirit when, for the sake of some supposed intellectual adavantages, they place their children with those who are not fitted to be their spiritual guides. They sometimes seek for their daughters accomplishments that will make them shine in society and which are thus likely to prove a serious snare to them. All this is done with the idea that parental love is thus expressed. "Seek ye first the kingdom of God and his righteousness," is the law of Christ in obeying which the Christian parents obtained the pardon of their sins; it is in vain to expect the salvation of their children if they do not exhibit this principle in all their arrangements in their behalf. Would it not have been a strange thing if some of those who found the Lord in Jerusalem on the day of Pentecost had sent their children to Gamaliel to receive an education to fit them to act well their parts? Christians are called upon to bear testimony against the worldliness of the present day; and they are bound to show their children that much that is highly esteemed among men is abomination in the sight of God. How much time is given to the cultivation of music, not so much that the pupil may give legitimate pleasure and commend the Gospel by means of the accomplishment, as that the young lady may shine in society and be admired. These things war against the soul's true interests. We have no objections to aspirations after excellence in any good thing, but to those who are not seeking the glory of God the excellence will only prove a snare. Let Christian parents be consistent with their own professions and teach their children that the favour of God is life, and the wisdom that is from above, a crown of glory that fadeth not away.

—Some of the critics who find it difficult to believe that God should have given laws in the Sinaitic peninsula, for the guidance of the Israelites in the promised land, forty years before they entered it, would do well to remember that the forty years of wilderness wandering formed no part of the divine arrangement for the Israelites, but was necessitated by their conduct at Kadesh Barnea. God brought them to this place in a few months from Sinai, and designed that it should be to them an open door into the promised land; and it was their unbelief that made them shrink from the undertaking, and brought upon them the sentence of forty years of wilderness exile. Palestine, in the order of the divine arrangement, came next to Sinai. And it was exactly what the Jews might naturally have expected that the instructions given at Sinai should have reference in large measure to the administration of the affairs of the people in the promised land. Otherwise it would have seemed that the forty years spent in the wilderness was a distinct part of the divine plan.

—A friend who is quite competent to speak of the School, though not himself connected with it, gives us the following notice of the Poona School under the care of the S. India Conference:

"The next term of the Poona School commences next Monday, January 9th. It has an excellent staff of teachers consisting of Rev. W. E. Robbins and three assistant teachers. The terms for board and tuition are placed at a low figure, simply covering expenses, in order to bring the school within the reach of a large class. The religious instruction is thoroughly evangelical. The Bible is the standard religious text-Book. The teachers are all earnest Christians, illustrating by their lives the truths they inculcate. Every effort is made to lead the children to God and develop a love for his commands and a love for one another. The School began its work three years ago. During this time it has paid its expenses, and starts now on another year with strong hopes of usefulness."

—It is with great pleasure that we announce the arrival in Bombay, (by the steamer on Thursday,) of the Rev. Joseph Cook, so well-known of late years by his Monday Lectures in Boston, Mass. Mr. Cook is a man raised up of God for the prosecution of a special mission for which he has qualifications that no one else has in the same degree, in the judgment of those who are most competent to pronounce. We read in Isaiah that "when the enemy cometh in like a flood the Spirit of the Lord raises up a standard against him." Against the distinctive assaults made by modern phases of infidelity, the Spirit of the Lord has raised up a standard in the ministry of Mr. Cook, that has been the means of rescuing many from the more subtle forms of modern error. In response to an invitation from the Committee of the Young Men's Chr. Association of London, Mr. Cook visited Great Britain last year and gave courses of lectures in London and other capital cities with great success, as our read-

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ers are aware. Mr. & Mrs. Cook are making the tour of the world, and Mr. C. has been invited to lecture in Bombay and Calcutta and other places. Mr. Cook expects to spend about a fortnight in Bombay and a similar period in Calcutta, spending two other weeks at intermediate places. We are sorry that the short period available for India will hinder friends in many places from hearing Mr. Cook lecture. We know by letters that we have received, that there is in many places a desire to hear him; but under the circumstances it will not be in Mr. Cook's power to visit all these places. Mr. Cook's first address in Bombay will be to-morrow, Sabbath, at 8-30 p.m.; probably, though we cannot yet state positively, in the Framji Cowasji Institute. Subject: "Certainties in Religion." The lecture on Tuesday evening will be on the question, "Does Death end all?" Among other subjects to be treated are these: "Decline of Rationalism;" "Eternal Hope;" God in Conscience." "The First Cause as personal." A number of gentlemen of high respectability have welcomed Mr. Cook to Bombay and will do their best to commend him and his work to the public. The Lectures will be open to the public, free to all, though specially designed to meet the needs of educated Natives. As our readers are well aware Mr. Cook is thoroughly disinterested in this mission to India, asking only the privilege of helping those who have been affected by Western forms of skepticism.

—The week of prayer has been characterized in Bombay by a large attendance of Christians of the different branches of Christ's church. We do not remember to have seen a larger attendance at these meetings in any former year. Ministers and missionaries of the different churches and missions have been present at all the meetings, with the exception of those belonging to the High-Church party, and the laity have been present in large numbers. There has been generally an earnest spirit of prayer. The topics indicated by the Evangelical Alliance have been found well fitted to call forth prayer. May the spirit of prayer, along with the spirit of consecration, faith and hope continue through the coming weeks of the year.

NOTICES OF BOOKS AND REPORTS.

"*A Guide to Bombay*: Historical, Statistical and Descriptive." By Jas. M. McLean. Seventh Edition. We have much pleasure in acknowledging receipt of this excellent Guide and Directory for 1882. This publication has been anew subjected to extensive and careful revision. To these who are not acquainted with the character of it we may say that it supplies a good history of Bombay, (which is to some extent a history of W. India,) during the last two centuries, with detailed notices of the different castes and tribes now constituting its population; a detailed account of its trade and industry; notices of the various objects of interest in the city and neighbourhood, of many of which there are handsome photographs. There are notices of the Hindu temples, Mahomedan mosques &c on the Island. The mosques number 89. In addition there is a Directory containing the information which one generally expects to find in works of that kind. One of the special recommendations of this volume is its portability. Excellent maps of Bombay and of India have a place in the volume. The rapid development of spinning and weaving factories in Bombay is indicated by the fact that the first was established in 1854, and there are now upwards of thirty, employing an average of 28,417 hands daily.

"The *Dnyanodaya* Almanac" (Marathi) for 1882 has been prepared by one possessing in a high degree the qualifications necessary. It is accurate and reliable and replete with information. This capital Almanac is sold at *one anna a copy!*

"The *Times of India* Bombay Calendar and Directory. 1882." We return our best thanks for this handsome, substantial volume, but at the same time confess that it is with some trepidation we address ourselves to the work of giving an account of it. We have here the Acts passed by the Bombay Government and those passed by the Govt. of India in 1881; the Army List; the Civil List; lists of the Banks, Insurance Companies, Joint-stock Companies, Benevolent institutions; English Calendar and Directory; Exchange Tables; Literary, Scientific, Missionary and Religious Societies; Postal Directory; Railway Directory; Telegraph Directory; import tariff, lists of inhabitants; returns, tables, statistics of various kinds. The expreience of a great many years has enabled the publishers of this work to make it as nearly perfect as such a work can be. Very handsome portraits of the Duke and Duchess of Edinburgh are given in this volume which, in respect to type and binding, does great credit to the *Times of India* printing office.

The Bombay Guardian.

SATURDAY, JANUARY 7, 1882.

THE FACTS OF THE CASE.

We cannot wish for our readers at the beginning of a new year any thing better than that each one should know the facts of his case. When the sick man is mistaken with regard to the character of his disease, it is most important that he should know the facts of the case and not be relying upon treatment that ia harmful instead of helpful. The traveller who has lost his way and does not know that he has lost it, needs to know the facts of the case in order that he may retrace his steps and haply get into the right way. When the parent imagines that his only and much-loved son is walking in a right path, when in fact the son is nightly plunging into deeper dissipation, it is most needful that the parent should be freed from his pleasing delusion, that he may seek to save his son from the doom that is before him. If a man is contracting some habit that threatens to steep his future years in misery, it is most fitting that he should learn the true nature of the habit. If a merchant supposes that he is financially propsperous at the time that his losses are fast outstripping his gains; it may cause a very painful awakening, to look into his books and find out the facts of the case; but his only hope of escaping commercial ruin, is connected with such examination. If the beams of your ceiling are honey-combed through the operations of white ants, it would be a piece of great folly on your part to dismiss the subject from your mind and go on sleeping with your family around you under that perilous roof. If the man to whom this young maiden is engaged is a blackguard and a scoundrel, though believed by her to be little short of perfection, it would be almost a heart-breaking disenchantment to show her his true character; better so however than that she should unite her fortunes for life to the miserable man. It would have been a good thing for the man whose fields brought forth so plentifully, as mentioned in the 12th of Luke, if he had taken knowledge of his own liability to die at any moment instead of relying upon the goods laid up for many years. He knew a great many things connected with agriculture and commerce and the advantages of wealth, and the respect it commands among men; some may think that he displayed a good deal of sagacity in pulling down his little barns to build greater; but One who knows, says to him, Thou fool! That rich young ruler that came to Jesus with so much deference and earnestness, to know what good thing would obtain for him eternal life, went away sorrowful when he found that Christ would have him dispose of all his wealth in favour of the poor, and follow him and become the penniless follower of a penniless Saviour; if he had only known the facts of the case, if his eyes had been anointed with eye-salve, he would have seen that the Jesus for whom he should leave all had power over all the riches of earth and heaven, had power to do for him what all the wealth of the universe would not, viz. secure to him everlasting blessedness. Jesus would soon have shown him the facts of the case, shown him that with all his imaginary righteousness he was in reality exposed to everlasting punishment; would have shown him that his trust in himself, in his money, his good name, his position, all these misplaced confidences militating against his true interests, blocked the way to the paradise of God. If Demas had known the facts of the case, he would have seen that to stand by the apostle Paul in the time of his crisis, and in the presence of Nero boldly avow his trust in the same Saviour whom Paul trusted in, might have brought his head to the block, but would have been an everlasting honour to him in the presence of the good of this world and of heaven.

Who knows the facts of the case? not one in a thousand. Yet there is given unto every man the possibility of knowing them. God has given the Bible to men that they may know the facts of the case as regard themselves and as regards their fellow-men. This world claims to be a bright and promiseful world launched upon a glorous career of progress, and advancing day by day to an unimagined height of felicity and greatness. This nineteenth century rejoices as a strong man to run a race, with the goal full in sight. But when we suffer the lantern of God's truth to be flashed upon it, we see that it is a rebel world, out of its proper orbit, setting at nought the laws of the Most High, resisting with all the power of its boasted intellect the efforts made by God to recover it from its chosen doom. With disenchanted vision we would see that the one solitary hope of humanity is found in the presence of Christ's flock, ever remembering at the throne of grace the un-

godly, and ever witnessing for God and for Christ in the midst of a gainsaying generation. When the eyes of the servant of Elisha were opened to the facts of the case, he found that the seemingly solitary servants of God were compassed about by a great army of the celestial host, doing battle on their behalf. The office of faith is just this, to open our eyes to the facts of the case. We fight not with flesh and blood, not with foes like ourslves, but with principalities and powers in high places, with mighty and determined spirits. Balaam knew not the facts of the case when he endeavoured to thrust his ass forward in a path that took him away from the favour of God which is life. And there are multitudes this day pursuing that very path of covetousness, a path that leads them away from the Israel of God, and at the end they are found fighting with those whom they had cursed, with the people of God, and perishing in their iniquity. When Hagar laid down her little one to die in the wilderness, how little did she know of the facts of the case, know that the God of Abraham was there mighty to save and full of compassion. When her eyes were opend she saw the fountain in the wilderness, and her child lived again. Oh that the eyes of parents were opened to see the facts of the case with regard to their children, whose affectionate and caressing ways hinder them from seeing that the elements of death are in the minds and imaginations and tendencies of their children to keep them in the broad path and fit them for destruction unless faith come to their aid. Oh that all who profess to be believers might receive the emancipation of faith and see the facts of the case, with regard to the world, with regard to their loved ones, with regard to themselves. Oh that all might recognize the presence of the omnipotent Spirit with them and live under the power of this glorious truth that he who is with them is mightier than all against them. The children of the light and of the day are not to be overtaken by the day of the Lord as by a thief in the night. The day of the Lord is the day in which the Lord's truth, that which is contained in our Bibles, is in the ascendent. If we live under the power of the facts of the case, we shall be ever walking in the light of the Lord, it shall ever be with us the day of the Lord. We shall see a great white throne and One that sitteth thereon, compassed about by myriads of myriads of loving mighty servants; we shall see a river of the water of life flowing from that throne and reaching to every point from which a prayer ascends in the name of Jesus. We shall see palms of victory, crowns of life, harps of gold, immaculate robes, or whatever be the heavenly prizes set forth by these terrestrial symbols. Positivism professes to deal with the facts of the case; agnosticism to deal only with the actual and knowable; but alas! how strangely do these systems extinguish the most momentous of all facts, those which are unseen and eternal. The Apocalypse is the revelation of Christ to faith; and the wondrous things of the book of revelation, belong to the facts of the case which it is the province of faith to apprehend.

If Jesus were now to alight upon earth and build a church, and assume its pastorate, would it be necessary for men to pay money in order to have seats in that church?

APOCALYPTIC SKETCHES. XLIV.

"And the great city was divided into three parts; and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the fierceness of his wrath." xvi. 19. The great city is explained to us in the next chapter, where we read in the 18th verse: "And the woman whom thou sawest is the great city which reigneth over the kings of the earth." The woman is pictured to us in the same ch. verses 4 & 5. "And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hands a golden cup full of abominations, even the unclean things of her fornication, and upon her forehead a name written, Mystery, Babylon the Great, the mother of the harlots and of the abominations of the earth." Babylon, in the history of the ancient church, is the power that carried Israel into captivity and held them in captivity until it was itself overthrown by a greater power and liberation obtained for the people of God. In the history of the church of the present dispensation we find its analogue in a power exercising the worst kind of oppression towards the people of God, true believers, denying them the rights of citizenship and the birthright bequeathed to them by the Lord Jesus. This would appear to be the distinctive idea in the application of the name of Babylon to this power, a power exercising oppression towards Christians of the Book. To understand the expression "the Mother of harlots" it is necessary to keep in mind that the Church is spoken of in the Scriptures as the bride of God, and infidelity towards God is denounced as adultery or harlotry. God requires his people to depend on him, rely on him, trust in him for the supply of all the grace and power that may be necessary for the sustaining and propagation of his kingdom. God was very much displeased with the Jews, time and again, because they resorted to Egypt or some other power for assistance when attacked and in danger from some foreign foe, instead of trusting in him. There was nothing that God more deeply resented than this want of faith in his people. Whenever in the time of danger they trusted simply in him, he showed his ability to deliver them, often in the most signal manner. Under the present dispensation the Lord Jesus is the Head of the Church, having all power in heaven and in earth, and is able to make all grace abound towards her, and bring her off more than conqueror; and he has always shown himself mighty to save, when the Church has realized her dependence on him and sought deliverance from him. But alas! the progress of corruption in the Church has been marked by an increasing tendency to rely upon the powers of the State, political, military and pecuniary. The Church and State have entered into alliance, the State consenting to use its resources on behalf of the Church, so that to deviate from the instructions of the Church was to incur the greatest enmity of the State, and in return for this the Church covenanted to use its mighty influence on behalf of the State. At the beginning the State sought its own ends in this alliance, and the Church was content with a subordinate position; but in process of time the Church acquired the ascendency, and dictated the terms of the agreement, the State becoming the cat's paw of the Church and the professed head of the Church claiming to be King of Kings and Lord of Lords. This alliance with a power apart from the church, a terrestrial and temporal power, is adultery in the sight of God; it is the desertion of her true Lord to obtain the countenance of an earthly Lord. Just as we see a frail and faithless woman arrayed in apparel such as she knew nothing of in the days of her simplicity and fidelity, so the unfaithful church of Christ is invested with the riches and honours of the State; but the very magnificence of her decorations constitutes her shame, being the wages of iniquity. In palmy, papal days, Europe was formed of states not only subject to the Vatican but each one allied with its own national church, thus making her to be 'the mother of harlots.' Then there were the monastic orders in the different countries all combining to keep the people from coming to the knowledge of God in Christ, and serving the part of an ecclesiastical police to track and run down every sign of independent enquiry, every effort to reinstate the authority of the word of God. "The great city was divided into three parts." We think this refers to the form of Government established when the Pope fled from Rome, which was that of a triumvirate. The government of Rome was committed to the hands of three men. There was thus a tripartite division of the administration.

"And the cities of the nations fell." We have already pointed out how this was fulfilled in 1848 and 49. They fell in the sense that the old governments, more or less controlled by the Vatican in ecclesiastical matters, were swept away in most of the capitals of Europe.

"And Babylon the Great was remembered in the sight of God to give unto her the cup of the fierceness of the wrath of God." God was at this time preparing some great retribution for the adulterous system that claimed to exhibit the authority of God for doctrines essentially different from those of the Scripture. This retribution will probably be accomplished by the testimony of heaven borne strikingly to those truths that are disguised and hid in Romanism. "Whom he sanctified them he also glorifed." A people sanctified by the truth and brought into such conformity with Christ as to be the manifested sons of God, shall be glorified by him, so that every eye shall see the King in his beauty and shall see the falsities of whatsoever system claims to be of God yet is of the earth earthy. The word of God is quick and powerful and sharper than any two-edged sword; it is the judgment of God; neutralized ordinarily by the prevalence of unbelief, and the degradation of conscience; but susceptible of being brought home with unimagined terror and awfulness by the power of the Spirit of God, especially when embodied in the lives of Christ's followers. We believe therefore that one of the clearest signs of the impending overthrow of Romanism is the embodiment of the great truths eclipsed by that system in the lives of true Christians. When Moses was in Midian forty years tending sheep and communing with God, God was really pouring out the fierceness of his wrath into a vessel prepared for it, in due time to be poured out in the plagues of Egypt.

The Church of God will never become a triumphal church until it becomes a singing church.

ASWATHAMA BOMBAY

REMINISCENCES. CLIV.

DIARY at sea, 1847-8.

Dec. 31. In public preaching I may discover my measure of faith, and thus ascertain pretty nearly whether the preaching will be of use or net. I have utterly failed as a preacher; not failed in all respects, in minor respects, but in this great respect that self has not been lost in interest for others.

The perfection of a being appears in the authority that sound argument has over him. Our imperfection appears in nothing more than in our stupidity under the most cogent truths. God's perfection appears in this that truth has perfect authority over him. He cannot fail to respond heartily to every sound argument. It is no more doubtful whether he will yield to any valid argument we bring before him, than it is whether he is holy, just and true.

January, 3. 1848. Longitude 75°-30 E. Lat. 7°30' N. It is only through faith that God's truth lives. The Bible is a book with invisible letters and the writing is only discernible when faith is exercised. Faith is an ear-trumpet by which his truth comes to us. Without it, God speaks but speaks in vain: we are deaf. Is it not an infinite shame that God should speak unheard? that there should be ears for all the rubbish that men utter, but none for God? Unbelief annihilates all the faculties, on their Godward side, and then men pretend that God is unknowable. Should not the honour of God be a sufficient motive for me to exercise always and every where the faith by which God's multitudinous communications shall reach me?

God forbid that I should ever look upon the contempt of men for the Gospel, as a personal offence. Let me not be angry on account of it. The wrath of man worketh not the righteousness of God. Their sin is against the Saviour; let me pity and love them, for they know not what they do. Christ saw them go to sleep while he prayed on the mount of Transfiguration, and in Gethsemane; and his love did not fail. I had a feeling yesterday, after preaching, as though I would like to be far away from the crew. But shall I find the Hindoos any more favourable to my Gospel? No; and if God see fit that I should spend my life among these men, let me joyfully submit. God is to be with them all through life. Think of that my soul; he does not give himself any relief. He follows them with his mercies year in and year out till they be laid away in the grave. It is good to remember fulfilled prayers for things that seemed very unlikely. I prayed some time ago that I might be more at home among the men; and almost insensibly I have found myself becoming well acquainted with them, till now I go down into the forecastle as readily as into the cabin.

5th. I must never forget the compact that I made with the Saviour, the latter part of 1845, viz. if he would only give me to have faith in himself, I would ask nothing more, but make that my own possession. Let me always live up to this; and whatever privations or pains may fall to me, they are nothing. He has not engaged to give me any thing but himself.

6th. Teach me ever *that* one minute is as valuable as another. A minute in the study of Marathi is as important as a minute on my knees in my closet. Whatever I do, I must cherish a sense of my need of the Spirit. Without thee I can do nothing. Let our union be like that of the Siamese twins. One of these could never do any thing without the other. I offer this morning a prize to the faculties of my soul for the discovery of every desire and every bias that does not regard Christ alone. They come in fast: a desire to see land again; a desire for strong breezes; a desire to get to Bombay soon. I thank God that I have been so kept from impatience. But since the land came in sight yesterday, there has been a violent assault on my patience. Lord, what impertinence in me to mix myself up with thy affairs. It is no business of mine whether we go backward or forward; that is thy concern. Mine is to preach the Gospel where I am. The way to get rid of inferior desires is to have Christ in the heart. Little things occur from time to time to show that I am very deficient in meekness.

8th. Was deeply afflicted by a conversation with Mr. C. (officer) last evening. Have conversed a great deal with him, written to him, and seen consideraable change in him. A good deal of his indelity was dissipated, an external reformation effected in certain things, a taste for religious reading contracted, and the Bible studied. He has several times expressed his desire to be a Christian. But I find him still full of infidelity, the carnal heart remains, and the removal of difficulties only makes way for new difficulties. I was in tears most of the night at the thought of my perfect uselessness on board here or in the church of Christ at all. The rivers of living waters are not even rills. Has God sent upon me strong delusion that I should believe a lie? viz., that the Saviour is mine and my wants are his, while nothing in my influence shows that Christ has any connection with me. There is not enough of the Spirit of God with me to hinder the Captain from stretching himself out on the sofa and going to sleep at evening prayers. How many an indication of good has appeared and hastened to be gone faster than it came. Aa well send a bale of cotton to the Marathis as send me. I feel sick of sterile happiness. What sort of spiritual enjoyment is that which yields nothing to mankind? If I cannot be useful let me be miserable. It is only an insult to the miseries of my fellow-men to be feasting on angels' food and have nothing to give them.

ACCOUNT OF A VISIT TO BETHEL NEAR JALNA.

(Communicated.)

TO-DAY the church universal prays for the extension of Christ's kingdom on earth, and in every place Christians are invoking special blessings on mission work. In connection with this it seems not uninteresting to mention a few circumstances showing that Christ's kingdom is being extended, and that He is fulfilling His promise in blessing earnest and devoted work for Him. It was a great pleasure to leave the hurry of city life, such as we find it here in Bombay, and visit Aurangabad, and Jalna where, in the quiet of country scenes, I saw the good work carried on by two of our native brethren and noted tokens of divine favour bestowed upon them. In Aurangabad the Rev. Ratanjee Nowroji labours with untiring zeal, as I learnt from all quarters, and could see for myself. It was a cause of regret that I could not see the Church well filled as it is on a Sabbath: but a large number were gathered in it on Saturday, and these we had the pleasure of meeting, and addressing briefly. Every day those residing in the cantonment gather in the school-room for prayers during the rest hour. That I might see them in Church, the usual place of meeting was changed: there would be some sixty present—of itself an encouraging sight, but much more so when great heartiness characterised the whole service. What a contrast does Christian service present to the superstitious practices of idolatry! I was pleased to see some industrial work carried on by the native Christians in an institution bearing a great name—a prophecy let us hope, of its future usefulness. The preaching on the bazar days is carried on vigorously by a band of workers and singers, and is kept up for four hours under a spreading tree. I saw a large crowd attentively listening to what was said. In the city where there is a large Mahomedan populations considerable opposition renders preaching there almost an impossibility, though a young native Christian engaged in the education department uses what opportunities present themselves to him; this he does spontaneously. Mahomedans, however, hear the word preached on bazardays in their own tongue, and Hindustani tracts are carried home by them.

On Christmas day (Sabbath) I was the guest of the Rev. Narayen Sheshadri in Jalna. A service was held at 9 e'clock, immediately after the Sabbath school which had met soon after 8 o'clock. In the presence of the congregation the children were catechized in an interesting manner on the lessons of the day. This custom is most useful—benefitting all—parents, for they are pleased with their children's answers—visitors, for they get instructions, and the teachers themselves, for they are encouraged, and gain confidence in speaking. Usually the children return home before the service as they get restless: the presence of a white-faced stranger however seemed to rivet their attention and they remained quietly to the end on this occasion. It was a cold morning, but the congregation was fair. Rather more than a Sabbath-day's journey took us to Bethel, the Christian village, established by Mr. Sheshadri. Soon the church, the most conspicuous building in the village, fell on our sight, being built on an eminence, and looking very bright under the rays of the sun, but much more did it interest me in the lovely moon-light. Here was God's house—a gathering place for God's chosen ones—a centre of Gospel light and love in the surrounding darkness. At 1-30 p. m. the first bell rang for service—its clear piercing sounds being heard for miles around. Not being as yet placed in the tower the ground seemed to shake as it was vigorously pulled. This was the signal for preparation to those near—for starting to those more distant. Soon we saw our congregation gathering from different directions, and all wending their way towards the church. At 2 o'clock the second bell rang, and when we took our place on the platform a goodly congregation of some 200 had gathered—the men all before us and the women, according to an oriental custom hard to be overcome, on one side. A devout order prevailed throughout the service, while the glorious sufficiency of Christ's finished work was set forth (Rom. v. 6 being the text). Two little ones were presented by their parents for baptism. I observed a plate of sweetmeat on the table near the platform, and for some time wondered to what purpose it was to be applied. A member of the congregation had brought it as a thank-offering to be distributed among the people on the occasion of her recovery from severe sickness. This is a new form for an old custom and by its simplicity and good feeling impressed me much. On the plate taking up the collection, I observed two eggs among the money—these would not be despised by Him who commended the poor widow's offering. Evening prayer was at 8-30 when again a goodly number gathered. On Monday morning while I was preparing for the day the bell to my surprise was again heard ringing. I found it to be the practice for the Christians at Bethel to assemble morning and evening for worship in the church. I at once left Sir Salar Jung's rest house, where I was putting up, and on reaching the church saw a company already assembled. A young man presided—this is done regularly in turns, and thus all are trained to take part in public worship, and made more competent to conduct family worship in their own houses. This latter I believe, is not neglected, for it is most important to Christian growth, and family happiness. After prayer and reading, a few remarks were made by one of the catechists on one of the verses read, and two short prayers were offered. All then started fot their day's work, and I went with Mr. Sheshadri to visit the nice houses built already, the school house, the fields, and wells and tank, which latter is still unfinished. A beautiful mango tope is fast promising to be a source of revenue. A band of happy boys who had sung to me in

the church were busily separating the heads of bajri from their stems and the eye pleasantly rested on a field of fine rich jowari, showing what irrigation can do. On the first Monday of every month the evangelists and catechists are gathered to give in reports of work, and to receive advice as to difficulties &c. This gathering was held for my sake a week earlier than usual and at 2 o'clock a number of Christians met together to hear these reports. Neatly written reports enumerating the number of villages visited, persons addressed &c. during the month, were laid before us: and two or three spoke of their work. One of these catechists—formerly a Gosávi—dedicatad to a religious life (so called) in his infancy by his mother, on *account of his blindness*, and dissatisfied with Hinduism embraced Christianity some 14 years ago, and has become known under the name of "blind Bartimeus" as an earnest worker. He told us of a very large stone called Masobà worshipped by the people of a village near. We saw it in the evening; it was a large round flat stone covered with red paint. A woman with her daughter came forward for Christian baptism. She had seen much suffering, and had been living for some time with Christian relatives; her knowledge was elementary, but she seemed to put faith in Christ as her Saviour. Thus the work goes on from day to day. I felt encouraged, and cheered by all I saw. There are about 800 Christians in the villages around and as far as possible catechists are settled in each village of importance, and a little Christian school established-a nucleus we trust in no distant time of a Christian congregation. In the afternoon we had some preaching in a village near Bethel. We spoke from a place immediately in front of a temple of Maruti—a frightful image! It was after 6 o'c. but we had moonlight, and a good gathering of villagers, down from the *patil*, and clerk to the village servants. It was sad to visit an old Thanedar in this village, who, close on 90 years of age, is still bent on amassing wealth. Alas! how the human heart clings to the perishing things of time and sense! He received us kindly; but our words seemed not to touch his heart. When to-day Christians pray for missions may they be encouraged by what the Lord has done—lament their own short comings, and plead for a new baptism of the Holy Spirit for themselves, and especially for workers far removed from Christian communion in the dark places of the earth. May they also pray for the native church of India.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

A VERNACULAR.

Sir,—At the late Session of the South India Conference, it was made incumbent on each member and probationer in Conference to study at least one Indian Vernacular, unless for good reasons, excused by the Conference. There will doubtless be some members of the Conference, whom it will be the duty of the Conference to excuse. But of the 47 members of Conference now on our minutes, not less than 30 nor perhaps more than 40 ought to come up at the next Conference session ready for their examinations. The Course of study prescribed is an *easy one.*

First Year.

1. A standard Grammar of the language selected. 2. Elementary Reading Lessons. 3. The Gospel of Matthew.

Second Year.

1. The Gospels of Mark, Luke and John. 2. One hundred pages of some standard book used for examinations in the language. 3. Oral Exercises.

Third Year.

1. The New Testament Epistles. 2. Two hundred pages of a standard book. 3. A written sermon.

Fourth Year.

1. The Psalms and Prophets. 2. Written exercises as furnished by examiners. 3. Two hundred pages in a standard book. 4. A written sermon.

We submit that this is a very light course of study.

Some reasons make it very imperative for us that we be about this work this year as we never yet have been.

1. It is not consistent for us to admit our convictions of duty toward the heathen and yet do nothing to fit ourselves to perform that duty worthily.

2. Any great degree of usefulness among the heathen demands the knowledge of their tongue.

3. Any very great degree of usefulness *in India* is conditioned on our making millions accessible to us, as we may by the mastery of a language.

4. The providence of God is most manifest in our location at strategic points in the regions of *nine of the great languages of India* which command over 200 millions of souls.

No other satisfactory explanation of this providence is apparent but that God wills that we should do something toward giving them the Gospel of Jesus. To do this we must have the language.

5. Some of us are spending a vast amount of time and strength to but little purpose in small fields if we leave out the heathen as we effectually do by not acquiring their tongue.

6. It is a reproach to any of us as a rule, to be years in India without acquiring a vernacular while men all about us are continually doing so for "a corruptible crown." The reproach is especially keen to our brethren born and bred in India, acclimatized, and nationalized in the idioms of the language.

7. If we do not set about this work, it will soon be regarded as an impossibility and the idea be forever abandoned.

8. Nothing less than reaching the heathen effectually can ever justify the expectations we ourselves have created in the church at home and among the christian people of India.

9. Nothing short of this can be reckoned a worthy stewardship before God, under the responsibilities and opportunities, with which he has loaded us in the last ten years.

10. It is an imperative duty for us to do something for the salvation of these perishing heathen, and that we should lead all our people so to do.

The sluggishness of the faith and zeal of our people in India in this matter is quite in harmony with the zeal we have displayed in acquiring languages.

We shall not be much more than casual stayers unless we anchor in a language. We can find wider fields of labor elsewhere than the English tongue affords in India generally. Few indeed among us, who do not *waste* more time yearly than is required to complete our prescribed course of vernacular study.

India is a grand land to fiddle away our time on trifles in, or to allow our time to be stolen by those who prefer *talking to working.*

The love which Jesus had for Jerusalem sinners would put us into this work as though we had orders from another world. The apostolic and unexampled zeal, and devotion of hundreds of missionaries now in glory with their history behind them, whose translations of scripture and other sacred literature we read as unconcernedly as though they cost but little, *put us to shame. Brethren the acquisition of a language is possible to most of us. The obligation to do so is second to no other one that rests upon us, in our work.*

To fail to acquit ourselves like men in this matter is to become participators in causing the most stupendous defeat Methodism has ever sustained in her history, and let another, yet to come, perhaps, take our crown. In the name of Jesus as one among you, I exhort you to set about the acquisition of a vernacular *at once*, nor rest till the work is done, and you *can* preach Christ to the heathen about you. The Lord inspire every one of us with his love for souls.

A Member of South India Conference.

THE SPIRIT OF COMPROMISE.

Dear Sir,—In a letter from Lanoli describing the doings at the Volunteer Camp there, published in one of the Bombay dailies, the following passage occurs:—"This morning "there was a church parade, and the service "was conducted by the Rev. Mr. ———, who "delivered an appropriate sermon. There will "be a ball to-morrow evening, and that, it is "believed, will wind up the whole proceedings."

Comment seems needless. We have in this quotation an illustration of that spirit of compromise between the world and the religion of Jesus. Dissipation and cards on week days and Sankey's Hymns on Sundays. May 1882 witness a more defined line of separation drawn between the votaries of the world and the followers of Christ!

X. Y. Z.

My dear Sir,—Since the Committee of the Bombay Auxiliary Army Scripture and Soldier's Friends Society made its appeal last month in your columns, sums as under have been received as Donations—and for which we desire to praise God for hearing and answering prayer.

We begin this year after meeting the expenses for December with a balance of Rupees 270-7-1½ and 20 Rs. acknowledged in the Guardian for 24th December last.

We have to meet the 2/3rds of the Colaba Reader's Salary each month viz., Rs. 66-10-8, also to extensively repair his dilapidated dwelling house.

As the monthly subscriptions do not reach Rs. 40 we solicit further aid, believing that those who recognize the fact that faith cometh by hearing and hearing by the Word of God will assist us in the work of spreading the knowledge of the Scriptures among our Soldiers.

There are many stations unprovided with Readers and we ask the aid of all interested to enable us to establish branches of this Society.

Yours faithfully,
H. VanHeythuysen.
Hon. Secretary & Treasurer.

A. S. R. (Auxiliary Bombay) J. O. Rs. 10; V. H. 10; N. S. 10; E. H. E. 10; F. W. F. 20; H. P. 50; A. C. S. 10; S. E. 100; E. S. 10; G. G. 30; C. M. B. 25; B. C. 19-8; E. J. B. 10; A. A. 10; J. J. 15.

5th January 1882.

Dear Sir,—I see by a note in the Christian Advocate of 24th Nov. 1881, that King George of the Friendly Islands is a Methodist local Preacher. Can you kindly inform me whether he is a Wesleyan Methodist or an Episcopal Methodist? Have the Episcopal Methodists any Conference or Mission Field that includes the Friendly Islands?

Yours Truly,
Ari.

[The M. E. Church has, we believe, no mission in the Friendly Islands. *Ed. B. G.*]

NOTICES.

Baptist Church, (Bellasis Road, Byculla.) The Rev. C. Jordan will (D.V.) preach tomorrow at 11 A. M. and 6 P. M.

M. E. appointments for to-morrow: Grant Road, 11 A. M. G. Bowen; 6 P. M. J. A. Northrup.——Dean Lane, Fort, 11 A. M. and 6 P. M. T. H. Oakes.——Mazagon, 11 A. M. R. Sharman; 6 P. M. G. Bowen.

ASIATIC SOCIETY MUMBAI

RECEIVED for the M. E. Church, Bhosawal: from W. P. Rs. 20; J. J. S. 51; D. W. 10; F. S. 3; C. 1; H. 1; Mrs. S. 1; Mrs. H. 2; A. 1;

RECEIVED from M. P. for Colar Orphanage, Rs. 10.

Epitome of News.

SATURDAY, DECEMBER 31.

—*Times of India*: There is so much prosperity in this city, and the accounts from different parts of the country are generally so good, that it will be difficult to realize that there is something like a famine not very far from us. After one good year and one fair year a large district north of Ahmednuggur has failed altogether in both the kharif and rabi crops. Beginning from Rahuri, which is twenty miles north of Ahmednuggur, for a space fifty miles north and about sixty, miles east and west, there has not been any food at all produced. The people are in an exceptionally poor state, because the little they have earned in the past two years has gone to pay to Government the assessments which were remitted during the terrible famine; they have also, many of them, been compelled to repay to Government the sums borrowed two years ago, under the *Tughai*, to buy bullocks and to dig wells. They are now, we are told, absolutely without anything, and we believe that Government have allotted Rs. 50,000 for famine works in that district.

—It is stated that the millionaire Seths of Muthura propose to construct a narrow gauge railway on the principle of the Hathras Railway from Muthura to the holy shrine of Brindabun. The *Hindoo Patriot* says the suggestion has come from his Excellency the Viceroy.

—A strange phenomenon was recently observed at Emerson, near Lake Winnepeg. A dark cloud formed of myriads of winged black ants passed over the place from east to west. When it descended the ground of a large area was covered an inch deep with insects.

—From an account of the new terminus of the G. I. P. R. Co., at Boree Bunder, in to-day's *Bombay Gazette*: The station platforms towards the north or market side, are 600 feet long by 232 feet broad, covered by a large iron roof in two spans, supported on three parallel rows of cast-iron columns (twenty-four in each row) running north to south. On the western face of the station, running the entire length of the platforms, is a corridor, fifteen feet wide, with masonry arcading, which is expected to be completed before the next monsoon; while on the east side, also occupying the entire length, is a shelter roof, 600 feet long by 25 feet broad, for the carriages waiting for gentlemen expected to arrive in Bombay. Passengers, carriages, horses, &c., arriving in Bombay by train will leave the station by the present entrance road which runs at the back of the new administrative offices,

—*Pioneer*: A large circle of sympathising friends in India will hear with regret that the good and self-devoted old missionary, Mr. Ziemann, who has trudged about the plains of Hindustan for so many years in the performance of his accepted task, died on the 23th instant at Gazipore, at the age of 72. He had been labouring at his missionary work for 38 years, and though he may not, perhaps, have been able to show results commensurate with so much honest industry, he has probably done more in his time towards making mission work respected in India than any other one man.

—In connection with the bill which Mr. Jules Roche and eighty-five other deputies have introduced into the French Chamber for "the secularisation of the property of religious congregations and the separation of Church and State," it is stated that of the amount (£2,134,634) paid by the State for purposes of religious worship, the whole, with the exception of about £80,000, is received by the Roman Catholics. There are only sixty-one Jewish officiating ministers paid by the State, and the highest salary is that of the Grand Rabbi in Paris, who receives £600 a year, and the lowest £24. Altogether, the Jewish religion receives only £8,880; while the Protestant Church, which has 722 State-salaried clergy, receiving from £160 to £64 a year, gets £27,164. The hierarchy of the Roman Catholic Church comprises 87 archbishops and bishops, 11 canons of the chapter of St. Denis, 192 vicars-general, 722 cathedral canons, 68 arch-priests, 595 first-class incumbents (*curès*), 2,791 second-class incumbents, 31,347 village incumbents, 9,462 curates (*vicaires*), 10 cemetery chaplains, 3 bishops' chaplains in Algeria; making a total of 45,098 members of the clergy receiving pay from the State. More than half of the 31,347 village incumbents do not, however, receive more than £36 per annum; the maximum being £52 for those who are seventy-five years of age. The Archbishop of Paris receives £2,500. —*Public Opinion.*

MONDAY, JANUARY 2.

—*Times of India*: India has been visited with a succession of earthquake shocks. On Saturday morning between seven and eight o'clock, severe shocks of earthquake were felt at Calcutta, Cuttack, Madras, Coconada, Vizagapatam, Gopaulpore, Pondichery, Ootacamund, Calicut and Trevandrum.

—The *Statesman* has the following about the Mecca pilgrim traffic:—"The state of affairs at Jeddah and Mecca has this year been appalling. Year after year thousands of unfortunate and improvident pilgrims crowd these places, and are left to look after themselves as they please, without the slightest regard being had to sanitation. During the recent Hadj season, these pilgrims were dying at the rate of 300 a day, and so far as our information goes, nothing in the way of attention to sanitation was attempted. This is characteristic, however, of Turkish rule.

—The telegraph lines in the Shantung province from north to south are now completed. The *China Mail* states that immediately on the completion of the lines in Tsinkiang and Chinging, the Tientsin and Shanghai offices, together with five branch offices, will be opened simultaneously, and Northern China will be opened by telegraphic communication.

—*Bombay Gazette*: The miscreant who ran amuck at Chudderghaut the other day, injuring innocent women and children, died three days afterwards, from the wounds he inflicted on himself. We are glad to say that those he wounded are doing well.

TUESDAY, JANUARY 3.

—We acknowledge with thanks the January number of the Indian Railway Travellers' Guide, published at the *Bombay Gazette* office. Price 8 annas.

—*Times of India*: The letter of our Zanzibar correspondent, which we published yesterday, seems to show that the death of Captain Brownrigg has already been partially avenged. Captain Brownrigg had, as we presumed before, no idea of personally heading an attack on a slave-dhow from a small steam pinnace. He was merely cruising off the Pemba coast when he came across a dhow flying French colours. Of course she had no right to the French colours, which had been picked up off a wreck; but the fact that more than one slaver has lately tried to hide her real character under a French flag, should, we think, have prevented the terrible mistake that ensued. With only four British sailors in his boat, and some half a dozen lascars, Captain Brownrigg ran alongside the dhow. With a hundred slavers on board it was impossible that her true character could be longer concealed, and when he tried to board her twenty Arabs leapt into his pinnace and began to massacre the crew. The commander retrieved his mistake by a gallant resistance, all the more marvellous that he seems like the rest of the crew of the pinnace to have been quite unarmed. If our correspondent is correctly informed, he killed one man with a blow from a pistol wrested from him, and by an act of prowess that is scarcely credible killed another with a telescope. But no matter what the defence, the enemy was too strong, and Captain Brownrigg is said to have received twenty-one wounds before he died. Two of the Blue Jackets were killed and two escaped.

—Same: We are informed that ever since the Mohurrum considerable ill-feeling has existed between the Hindu and Mahomedans of Cutch Mandvie. It is stated that the Hindus refuse to have any dealings with the Mahomeddans, and even decline to sell them grain. It is also alleged that they have prohibited their co-religionists from engaging passages in vessels belonging to Mahomedans; and only the other day prevented a number of them from proceeding to Bombay in the s.s. Oorun, which comes under the above category. The *Mahajuns*, or Bhattia priests, are said to have declared that they will persist in keeping the shops closed to Mahomedans unless the latter sign an agreement to the effect that they will build no more taboots in Mandvie, and that they will remove their meat and fish markets five miles from the town. The Mahomedans refuse to comply and threaten to appeal to Government.

—Says the New York *Nation*:—It is stated that President Arthur is not giving professional office-seekers much encouragement. There have been numerous attempts made of late to persuade him to remove postmasters on the ground that they were not "Grant Republicans." The President has stated in each case, in decided terms, that he did not see how that made any difference, and that such considerations would certainly not control him.

—The *Times* correspondent declares that all France has given itself up to speculation, as in the day of John Law. The peasantry, with their vast aggregate savings, are buying risky shares on the Bourse, till "the Rue Quincampoix (where the Boursiers of the Regency used to gamble) now extends from one end of France to the other." Men buy and sell sheres the very meaning of which they do not know, a broker, for example, doing a heavy transaction in "Les Alpines," which he at first thought was a railway, then fancied was a mine' and finally discovered to be a "reorganised" iron-foundry. Price have gone up till "good', shares yield only three per cent, and speculation have been floated till the aggregate shares on the market, apart from Rentes and public loans of all sorts, reach a thousand millions pounds. Including the Debt and the city loans, the bonds dealt in are estimated at two thousand million pounds English.

—*Evangelical Christendom*; Annual Meeting of the Alliance: The Rev. Dr. Trowbridge, of Aintab, Turkey, briefly addressed the meeting. In the course of his remarks he referred to two branches of the subject as seen from the standpoint of a missionary in Turkey. Three intimate friends of his, Merriam, Coffing, and Parsons, were assassinated by Turkish brigands while doing the Master's work. These noble Christian men had borne their testimony to the world. In Asia Minor twelve thousand Protestant Church members were constantly bearing a good, clear, and healthful testimony by their consistent Christian life. The speaker described a visit paid to the vile dungeon at Erzeroum, where six men were confined for no crime but that of being Protestant Christians. These brethren were loaded with heavy chains, and remained in prison for six months; but, like Paul and Silas, they worshipped God in their cell, thus giving their testimony. After describing many other similar cases which had come under his own observation, the speaker referred to the great practical value of the Alliance to the missionaries and

native Christians in Turkey, as a most powerful agency in favour of religious liberty. He had bright hopes for the future. The good seed had been sown, large numbers of copies of the Scriptures had been circulated, and many Moslems even were studying the Bible. He specially spoke of a Turk, at Aintab, who surprised him by his wonderful familiarity with the Word of God, not only quoting whole passages, but giving chapter and verse, and showing that he understood what he had read. In conclusion, the speaker urged upon all present the importance of heartily supporting a society whose existence was a noble testimony to the world of the oneness of the Church of Christ, and whose efforts in the past on behalf of the persecuted have been so greatly blessed by God that they were justified in expecting even greater things for the future.

Wednesday, January 4.

—Psychic Notes is the name of a Spiritualist paper published at Calcutta, thus noticed in the *Times of India*; In another passage we get an inkling of why "Psychic Notes" was brought into existence (the issue of ten numbers being guaranteed by the conductors): "It is very desirable *in the interests of the spread of truth in this country*—and for the sake *of the moral advantages to be derived from the spread of truth about spiritual matters*,—that the facts connected with recent and current Calcutta *séances* should be correctly reported." The italics are ours, in order to draw attention to the high moral aim had in view in reporting these *séances* before we proceed to indicate what actually transpired at them. Blank cards were placed inside books with little bits of pencil along with them. After some unsuccessful attempts, two cards were found to have writing on them, being a message from the spirit world. The report of the other *séance* contains nothing different from the playing of musical instruments, rising in the air, &c., common alike to spiritual *séances* and the performances of modern conjurers. "One gentleman's chair" we are told, "was pulled from under him, but he held it firmly with his legs and would not let it be taken away. He felt a powerful hand grasp his shoulder, and a thin attenuated one later on was roaming about over his chest, the motive of which we discovered when in the drawing room afterwards, was to conceal a key taken from the large musical box which we found locked when we lit the candle." Pulling chairs from under gentlemen, and causing material hands to "roam" over their chest may prove "morally advantageous," only we fail to see it. There is nothing even [illegible]y, and, after Maskelyne and Cooke, no[illegible]g remarkable, in any of Mr. Eglinton's [illegible]formances, although there would be if he [illegible]re to lift himself over a chair by his boot straps, or do as a very clever conjurer is said to have done, wind up his *sèance* by jumping down his own throat.

—*Lucknow Witness*: We greatly regret to record the sudden death of the Rev. William Ziemann the well-known Missionary of Ghazipur. He was 72years old last November, and had been in India since 1842, laboring at Ghazipore since 1855. A correspondent writes, "He breathed his last on the 29th of December. He is deeply regretted and heartily lamented by all the Europeans and Native Christians here. He was a beloved father and a kind patron. His last wish was to convey with his kindest regards his most sincere thanks to all dear friends, and that they might kindly continue to remember his work at Ghazipur. His last words were 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation.'"

Thursday, January 5.

—The new building for the Cathedral High School on the Esplanade is occupied to-day. It has cost Rs. 198,806.

—The Str. *Cathay*, with English Mails left Aden for Bombay Wednesday 1 a. m.

—It is to be hoped, the *Daily News* remarks, that Sir William Harcourt will harden his heart and deafen his ears to the appeals which are being made to him in behalf of the persons now suffering imprisonment for bribery. Parliament has done its duty by severe penal enactments against the offence; the Attorney-General has done his duty in prosecuting; juries have, in one or two exceptional cases, done their duty by convicting on the clearest evidence; the judges have done their duty by passing sentences of exemplary severity on the culprits. Matters having reached this point, the Home Secretary is asked to intervene in order to nullify the whole business. The Executive is entreated to undo the work of the Legislature and the Judiciary. This conflict of the three powers in the State would be a scandal and a jest.

—*N. Y. Evangelist*: Sojourner Truth, reputed to be one hundred and seven years of age, is still living at Battle Creek, Mich. For many years her hair has been perfectly white, and her eyesight impaired so that she has used spectacles. Last Fall she was very sick and during her illness lost much of her hair, which constantly came out till it was quite thin; but a second crop is now growing which is raven black, and stranger still, the remaining white hairs are gradually turning black. Her eyesight, and health too, is so much improved that she does not need spectacles to see to read. She has given several lectures since her recovery, and seems to be renewing her youth, like the eagle. She says she wants to live now more than ever. Recently friends in England sent her a valuable silk dress, and she says she will live to wear it out. Many efforts have recently been made to induce her to go to Europe on a lecturing expedition; but she quaintly says that her work here isn't finished yet.

—*Overland Mail*, Dec. 16: The burning of the Ring Theatre at Vienna has resulted in the loss of nearly 1,000 lives. The Government have granted 50,000 florins in aid of the survivors.

Although the trial of Guiteau continues at Washington, it is now believed that a conviction will be ensured, the plea of insanity having entirely broken down.

Capt. James Templer, R.E., Mr. Powell, M.P., and Mr. Gardner engaged in a balloon voyage on Dec. 10. On attempting to descend near Bridport the balloon struck the ground, throwing out Capt. Templer and Mr. Gardner. It then shot out to sea with Mr. Powell, who has not been heard of since.

Amongst the deaths recorded this week are: —Sir A. Brady; Major-Gen. E. T. W. Purcell; Lieut.-Col. C. W. Forester; and Mr. J. J. Sims.

—The Archbishop of York, at a meeting to protest against the enforced opium trade. In presiding over that meeting he felt he was thoroughly in his place. It was a question affecting the whole of the human race. It affected this great country in its honour; it affected the population of China more vitally still, for it destroyed and paralysed the people; and it affected the manufactures of England, because exports to China were visibly hindered by this traffic. As a Christian minister, he felt, now his attention had been called to the subject, that the Government had no right to raise money in this way, and as a Christian country we ought to help the Emperor of China to diminish the consumption of opium in his country.

Friday, January 6.

—The *Times of India* correspondent at Suez makes mention of a military *emeute* at that place, put down however before it attained serious proportions.

—Same: Early yesterday morning the Steam Yachting Company's steamer Ceylon, which it will be remembered is voyaging around the world with a party of excursionists, arrived in Bombay harbour and dropped anchor opposite the Apollo Bunder.

—Same; Rangoon, 5: Latest advices from Mandalay, dated the 28th ultimo, report that King Theebaw is dying. There is a great panic in the city. The shows and bazaars are closed, and troops are massing to guard the Palace. The ministers are divided, the Kinwoon party are strong, but the Yanoung Minthas party are opposing the Kinwoon. It is generally believed that the King is dead.

—Same; Calcutta, 5: The Exhibition of Indian Art Manufactures was opened yesterday by the Viceroy. The Exhibition has been confined to the higher Indian manufactures, silk and cotton fabrics, embroidery, lace, carpets, mats, manufactures including paper from flax, hemp, cocoanut and other fibres, woollen fabrics, leather, gold and silver work, jewellery, ivory, and wood carvings, inlaid work, straw, cane, and other fancy work, metal ware, pottery, Krisnaghur figures, others modelling, stone carving, glass moulding including ornaments, shell carving, cabinet ware, furniture, &c. The Exhibition though not large is varied. The other presidencies and provinces, including Rajputana and the Punjab, are all fairly represented. The Exhibition is being held in the Museum.

—Same; Madras, 5: On Tuesday a car drawn by upwards of five hundered persons was passing along the street in Chellembram, It bore an idol and a large body of Brahmins. One of the axles broke and the car stopped. The multitude rushed away, The Brahmins with one exception descended from the car and fled, but this man clung to the idol. The car turned over and the idol fell on the Brahmin, who was killed instantaneously. Two men of the bricklayer caste employed to help the car round the corners of the streets were also killed.

The following humiliating fact is mentioned by a London paper: During the year 1879-80, 10,062 women were classed as habitual drunkards in England and Wales, while the number of men in the same category was 27,878.

—A solemn Requiem mass for the victims by the fire at the Ring Theatre was celebrated on the 12th ult., at St Stephen's Cathedral, Vienna, which was entirely draped in black. The catafalque, which had been erected, was surrounded by exotic plants, and lit up by innumerable candles. The church was filled by an immense concourse of people, who were in mourning. The ceremony was attended by the Crown Prince, the Archdukes and the highest dignitaries of the Court and State. Places were specially set apart for the mourners. They entered with great composure, but when they saw the funeral pomp displayed around them and heard the sacred music their feelings could not be restrained and they gave way to terrible outbursts of grief. The service lasted an hour, and at its close the dead were taken to the cemetery, five miles outside the city. Long rows of spectators lined the roads, and long rows of carriages moved in the same direction. In the cemetery a grave had been dug 60 yards wide. Into this the coffins of those who had not been identified, 160 in all, were lowered.

—Deaths last week, 534. By Cholera 37.

—The Government of India have deposed the petty Raja of Karauli, in Rajputana, in consequence of his tyrannical conduct towards his subjects.

—The C. D. Act is to be continued another year in Bombay.

Selections.

ISRAELITISH AGRICULTURE.

"In his laws," says the *Reformer*, "Moses made agriculture the basis of the state. According to this principle he appointed to every citizen a piece of land, marked by fixed boundaries. Land grabbing speculations were prevented by the law, which required all ground in the commonwealth to revert to the heirs of the original owner on the jubilee year. The

occupation of the farmer was held in honor by being thus protected.

"Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls, water was brought in aqueducts from great distances, and many kinds of manure were used. The hills were terraced to the tops, and planted with vineyards and gardens. They cultivated wheat, barley, millet, beans and rice.

"In agricultural implements the Hebrews were not so far behind the present age as we are prone to think. Isaiah lived more than twenty-five hundred years ago, yet in his day iron plows were in use, for he prophesied of the time when swords should be turned to plowshares, and spears to pruning hooks. The animals used in plowing were cattle and donkeys. Horses were not in common use. The original method of harvesting was to pull it up by the roots, but sickles were in use among the Hebrews from the time of Joshua."

A large prorortion of the ills that rack and wreck our modern civilzation, would disappear if the laws of Moses were adopted and enforced. Israel knew nothing of land monopolies; of lauded aristocracy; of landlord and tenant, nor of a class of landless, homeless tramps and beggars, who had neither home nor resting place, and who sought to avenge their wrongs by making war upon society itself.

Every Israelite born into the world, had a right, a share, a lot of inheritance in Canaan. No man could be disinherited, defrauded or deprived of his possession. No man could alienate the inheritance of his children. No man could reach the age of fifty years, without being able to set his foot upon some rood of Israelitish soil, and say, "This is mine." The Levites, it is true, did not share in the general distribution of the land, but forty-eight cities or villages with their suburbs, were assigned to them, and could not be alienated; hence all had a portion in the land.

There was no usury there, and so there was little motive for heaping up wealth, and investing in mortgages and bonds. A man might take usury of the heathen, if he would risk his money with the Edomites and Moabites and Philistines, but no Israelite was allowed to take usury of his neighbor or brother in his distress or extremity;—he was bound to lend to him, but must lend without hope of gain; and as for security on land, a man might in his extreme need part with his land, but only for forty-nine years at the longest, or till the fiftieth year, or year of jubilee should come, be that year nearer or more remote. When that year opened, and the first blast of the trump of jubilee echoed over the hills of Palestine, every land claim, mortgage, deed or conveyance of every kind became null and void, and the poorest Israelite had only to leave the place of his sojourn or his servitude, and go and hunt up the "old landmarks" and take possession of the inheritance of his fathers, and be at home once more; while the richest landholder in Palestine found his possession contracted to the single lot of land which was his proper inheritance, with perhaps some house or lot in a city or village, which he had been able to purchase, and the law allowed him to retain. While the poor man could not sell the home and the heritage of his children, the rich man could not acquire vast estates to be perpetuated in the possession of his family; and even the erection of great blocks of buildings, joining of house to house and acquiring extensive possessions in cities and villages, was met by stern reproof from the prophet of the Lord: "Woe unto them that *join house to house*, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitunt." Isa. v. 8, 9.

The whole Mosaic system tended to prevent and extirpate the very ills under which modern civilization groans and struggles, powerless and distressed. That law made every man a landholder on a small scale. Twice in a century all real estate was virtually re-distributed,—so far as the poor were concerned,—while the frugal and thrifty were still left in perpetual and uninterrupted enjoyment of the fruits and improvements resulting from their own and their ancestors' toils. The whole constitution of society aimed to prevent both poverty and excessive accumulation, and thus provide comfort, restrain covetousness, inspire patriotism and thanksgiving, and so make the land of Israel the happiest and most favored land in all the earth, where peace, plenty and contentment held perpetual sway, so long as the divine regulations were observed. This was the experience of Israel in the days of their obedience and fidelity to God. Thus their poets sang of peace and blessing and prosperity:

Blessed is every one that feareth the Lord,
That walketh in his ways.
For thou shalt eat the labor of thine hands:
Happy shalt thou be, and it shall be well with thee.
Thy wife shall be as a fruitful vine by the sides of thine house:
Thy children like olive plants round about thy table.
Behold, that thus shall the man be blessed that feareth the Lord.
The Lord shall bless thee out of Zion:
And thou shalt see the good of Jerusalem all the days of thy life.
Yea, thou shalt see thy children's children,
And peace upon Israel. *Psalm* cxxviii.
I will sing a new song unto thee, O God:
Upon a psaltery and an instrument of ten strings will I sing praises unto thee.
It is he that giveth salvation unto kings:
Who delivereth David his servant from the hurtful sword.
Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
That our sons may be as plants grown up in their youth;
That our daughters may be as corner-stoness, polished after the similitude of a palace:
That our gaaners may be full, affording all manner of store:
That our sheep may bring forth thousands; and ten thousands in our streets:
That our oxen may be strong to labor;
That there be no breaking in, nor going out:
That there be no complaining in our streets
Happy is that people, that is in such a case;
Yea, HAPPY IS THAT PEOPLE, WHOSE GOD IS THE LORD. *Psalm* cxliv. 9-15.

Such was the state of things prescribed and made possible by the law given by Moses. Enforced to-day it would effect nearly every reform for which men clamor; and yet the very men who clamor for these reforms are so blinded that they scoff and sneer at the only system which ever made them possible and actual. When Christians know more about the Bible, infidels will have less to say against it.—(*Armory*).

THE HISTORICAL BASIS OF THE OLD TESTAMEET.

(*Concluded from our Last.*)

MOSAISM AFTER THE CAPTIVITY.

THE reform under Josiah finally delivered Mosaism from Patriarchism, but it did not terminate the conflict between it and heathenism. The destruction of the first temple, and the captivity of Babylon, were needful to deliver the Jews from this evil. When the return took place, and the worship of the second temple was established under Ezra, it was freed from all trace of idolatry, and so continued. Mosaism finally and definitely triumphed. But it was already an anomaly. It was utterly unsuited for the nation in its new position, and that is sufficient to dispose of the hypothesis that the system was the outcome of this age. The latter chapters of Ezekiel are spoken of as the programme according to which Ezra worked in arranging the Levitical law. It is very evident that these chapters are a vision that was never meant to be realised, and that never possibly could have been realised. They are valuable as gathering out of the past the elements that were essential to true Mosaic worship, and presenting them in an idealised form. But when we pass from Ezekiel to the middle books of the Pentateuch, instead of further development, we find ourselves thrown centuries back, both in religious and national conditions. Mosaism had during its history developed especially in two crises. With the destruction of the sanctuary at Shiloh the tabernacle had disappeared; with the destruction of the first temple at Jerusalem the ark had disappeared. Through the agony of these crises it had advanced to the more spiritual and direct worship of the second temple. But in the Pentateuch we find ourselves back to the "beggarly elements" from which it had been delivered—the ark and its sanctuary.

THE TABENACLE AND THE TEMPLE.

Those who maintain the new theory maintain further that the present description of the tabernacle is an artistic adaptation of the temple to the situation in the wilderness, obtained by the ready method of halving the di mensions of the temple. Such a proposition is about as difficult to disprove as it is to prove our own existence. Yet, I think from the manner in which the dimensions are given, we can find evidence that the builder of the first temple had seen or preserved the tradition of the tabernacle. The temple was sixty cubits long and twenty cubits broad. The tabernacle, as we learn from the dimensions of the boards forming it, was thirty cubits long and ten cubits broad. Here the apparent relation ends. The temple was thirty cubits in height, the boards of the tabernacle only ten cubits high. The temple had a porch in front ten cubits deep. there were also chambers abbutting on the sides and back, which with the thickness of the walls must have added ten cubits all round. These dimensions or their half we do not find in the measurements of the tabernacle. But when we try to reconstruct it in any rational way, we find that they must have existed. You must get out of your minds that idea of the tabernacle which represents it as a coffin with a pall over it, and try to conceive an oblong tent, with a roof sloping on each side at an angle of 45 degrees, as any tent would have. Then the whole becomes quite plain. There were ten curtains, each four cubits broad and twenty-eight cubits long. We have thus a total length of forty cubits and breadth of twenty-eight cubits. It must thus have stretched beyond the walls of the tabernacle ten cubits, five in front and five behind. Thus we got half the dimensions of the porch in front and of the chamber behind. To find how much it must have gone over the sides, we must, as those who have learned the 47th proposition of the first book of Euclid know, take the length of one side, 14 cubits, square it, divide the square by two, extract the square root, and subtract half the width of the tabernacle, or five cubits from the result, and we have the width of the verandah on each side within a small fraction of five cubits. At the same time we see that the centre of the tabernacle must have been five cubits higher than the walls. Thus the first temple must in all respects have been double the dimensions of the tabernacle. It is just conceivable that the writers of the description of the tabernacle may have gone through the inverse of these calculations and veiled them in the subtle manner they must have done. But persons who will maintain such a proposition must be hard put to it to support their theory. We have surely here one of the most undesigned of coincidences, one of the most difficult to discover, but, when discovered, one of the most conclusive, showing that the tabernacle, and not the temple, was the original conception.

LEGAL FICTIONS.

But not only is the whole religious system antiquated, the laws are equally antiquated and utterly unfit for the new order of things. The laws are represented as being given in the desert, and the circumstances out of which some of them sprung are given too. Mr Robertson Smith says that these are legal fictions. He gives an example:—"A peculiarly clear case of this occurs in the law of war. According to 1 Sam. xxx. 24-25, the standing law of Israel as to the distribution of booty was enacted by David, and goes back only to a precedent in his war with the Amalekites who burned Ziklag. In the priestly legislation the same law is given as a Mosaic precedent from the war with Midian (Num. xxxi. 27)" (p. 387). The law as given in Numbers is that the spoil is to be divided into two parts —one-half going to the actual combatants. and the other half to be divided among the whole congregation. This was a law which could be carried into practice during the wanderings, when the nation was one vast camp, but which would become utterly impracticable after it had settled down in Palestine, and would soon fall into disuetude. Accordingly David estabiished another and very much more practicable rule, that combatants who remained to guard the camp or city should share equally with those who went into the fight. Mr Robertson Smith says the former narrative is a legal fiction. Possibly so, but the law which it was meant to establish must have been enacted during the wanderings, for that was the only period of Israel's history when it could have been carried out. I can conceive the use of legal fictions to establish laws which are practicable, not laws which are wholly impracticable. So too we find that the Mosaic system, taken as a whole, was entirely unsuited to the new state of things. The rule requiring all the mails to appear before the Lord three times in the year, could have been easily carried out in the wilderness, was practicable up to the close of the Jewish monarchy, but was quite impracticable, and never put into practice after the return from the captivity. We can conceive statesmen adhering as far as possible to laws that were old, which claimed reverence on this account, however ill adapted they were to the new circumstances; but we can hardly conceive sane men enacting laws which they knew the greater part of the nation never could conform to.

ARGUMENT FROM REVELATION.

These are considerations derived from human experience and human intelligence. If we bring in the question of revelation they will be greatly strengthened, It it be true, as Mr [illegible] says, (p. 238,) that "the characteristic mark of each dispensation of revealed religion lies in the provision which it makes for the acceptable approach of the worshipper to his God," what are we to think of a theory which represents the Levitical dispensation as having been revealed, not in the wilderness, when it did make an ample provision for all, nor while the nation lived in Palestine, when it could be adapted to all, but at the return from the exile, when it made provision for the acceptable worship of only the few who returned, and practically unchurched the whole of the greater Jewish nation throughout the world. I have thus brought before you a few of the outstanding features of the present discussion. No one can be more conscious than myself how imperfectly they have been presented, and what a vast number remain to be dealt with, but I trust that I have said enough to show you that if we reject the conclusions of the new criticism it is not from refusal to consider them, nor because we consider them incompatible with a belief in inspiration, but because we believe that broad considerations of ordinary evidence and common sense lead to the conclusion that the old view of Old Testament history—that which rests on a literal acceptance of the books themselves—is the true one.

On the motion of the chairman a cordial vote of thanks was accorded to the lecturer.—(*Aberdeen Free Press*).

MRS. BOOTH'S ADDRESS.

at

EXETER HALL, SEPT. 19.

MRS. BOOTH, following the General, said, that the infinite God is as much pleased to have His name magnified and glorified in London, in Exeter Hall to-day, as he is in Heaven—in glory. I believe that He is just as well pleased with our exalting His Horn of Salvation down here —that is with every sincere and true whole-hearted man and woman doing it—as He is with Gabriel doing it up yonder! It must be so, if He is *the living God*—and the difference between The Salvation Army and many other people, if you want to know it, is, simply this, that we believe in a LIVING GOD. We have done with a *dead* God. We have left the grave-clothes, and the sepulchre, and we heve attached ourselves to this risen living Horn of Salvation, about whom the General has been talking, and HE is as much alive to-day as He ever was—glory to His name! We are a living people! We are Abraham's children. Our works speak for us. By our fruits you may know us. I heard of somebody saying the other day, that we were anti-Christ! Well, it is a funny thing if we are. If we are, then that has happened, of which the Saviour spoke, as an impossibility—that Satan should be divided against himself. For we are an "ANTI-SIN" people, whatever else we are, and I thought anti-sin people must be Christ-following people!

I say, we believe in this living God. Then what does this living God *want with us*? Oh, HE wants us to walk and talk with Him, and he wants to walk and talk with us. He wants to be in fellowship with us. He wants us for Himself. He *made* us for Himself, and has He not a right to claim what He made? Can you blame Him for wanting us? Don't you want the confidence, and love, and fellowship of your child? and has any mortal man any justifiable reason for objecting that you shall have it? You would say he would be a monster that should utter a word against it, and who should try to come between me and my child in all godly and holy relationships—and so he would. Then what *right* has anybody to come between God and his children—between God and His creatures? God made the race for Himself. His delights were with the children of men, and they would have been with every son and daughter of Adam to this day, and they would have walked and talked with God, but for a vile intruder, a vile usurper, the old serpent (he is rightly called), who came in between the two, and separated us from God. What does God want with us? He wants us back again. The devil circumvented Him, and robbed Him of our race, but God had set his love upon us, and the Eternal Infinite was not to be done out of His inheritance. But He said, "I will have them yet. I created them for my glory, I formed them for my praise. They BELONG TO ME; I will redeem them. I will buy them back, and I will have my inheritance yet." Oh, yes, He wants us. He wants you, He wants me to walk and talk in living fellowship with Him.

All living beings want fellowship, and the more intensely they live, the more deeply do they need felloship. They must have fellowship. No living intelligence can do without communion of spirit with somebody. The great God cannot do witout it. He COULD have been the Great Infinite ALONE from everlasting to everlasting! but He wanted fellowship. He wanted communion. He wanted spirit to answer spirit, mind to answer mind; and He created all the intelligences of the universe to be fellow spirits with Himself, to commune with Him, to walk and talk with Him. And has he not a right to this fellowship? Who has anything to say against it? Who has any right to object that God shall have fellowship with His own? There have been, and there are yet, great, benevolent, and holy souls, who when they have not been able to find living fellowship, have tried to content themselves with fellowship with the spirits of men departed, as reveald in books, but who would not rather have *the living man*? Would you not rather talk with Milton, than you would read "Paradise Lost?" Oh, yes, you say, I will have a talk with him in Paradise! Now God wants *living personal* communion with every spirit He has made. His great infinite heart desires it, and who has a right to object to it?

Oh, what monstrosities we have taught us in these days; and one is, that we have no right to expect this living GOD TO SPEAK TO US, and that we have no right to speak to Him, or at least to expect *answers when we do*. There is a mongrel system of Christianity abroad. (I wish they would not call it Christianity,) call it anything else; but, for Christ's sake, don't talk of a CHRISTIANITY that shuts me out from personal intercourse with a living personal God! What better am I for a God who cannot speak to me? What better am I for a Horn of Salvation that tosses nobody? What better am I for a "CONQUERING" Saviour, if he cannot deliver ME in the intricacies of my individual life and experience. Away with such a notion. He is a "HORN OF SALVATION," not only for David, Elizabeth, and Mary, but for ME, and for my husband, and for my children, and for each one of us. He is a LIVING GOD. He speaks living words to living souls, but they must be *living* souls to hear Him. Of course dead souls cannot hear Him; *they* go to books and hold all the communion they can with them, but this *living* God they have not found! *they don't know where* HE LIVES!

Oh, what God wants is, to draw us into living communion with Himself, and if we will be brought into this communion, He *will speak to us*, and we shall *consciously* speak to Him, for His delights are *still with His children*. Why not? Tell me why not? Whence comes this lifeless, voiceless system of divinity? Give me Scripture for it, give me reason, give me philosophy if you can?—I defy you, it is a system without a sun! a mouth without a voice! a socket without an eye! a body without a soul!—that is the sort of a God they offer us in these days. That is not the God of the Salvation Army!! We have got the God who made man's ear,—and shall he not hear? The God who created man's mouth,—and shall he not speak? The God who launched those starry worlds into space,—is He not able to direct, and overrule, and lead, and deliver a poor little mortal like me? Oh! yes! the *living God* is the God of *The Salvation Army!!*

Why is it that all beings—all human beings —do not hold this living fellowship? If God meant them for it, if God desires it, why do they not have it? What hinders? Do you know? What hindered Adam? What was it came between him and God? *Sin*, SIN, SIN! He could hear God's voice well enough till sin came in. He could speak to God well enough till sin came in. SIN blocked his ears. Sin rendered obtuse his understanding. Sin turned him into a BEAST, so that he thought he could hide from the living God. It is Sin that separates!!

Then what is to be done in order to get us back to God? GET SIN OUT OF THE WAY—that is all—that is just *all* that wants doing. What hinders you in London on a dark, foggy morning from seeing the sun? You say the fog. To be sure—the fog. Not because there is no sun, but because there is fog. What hinders you from seeing and hearing God? Your sins and your iniquities!!

A friend once persuaded me to go to a very select meeting of Christians, assuring me that I should enjoy it very much. It was a celebrat-

ed star of that organisation who was going to speak, and I really wanted to get a blessing for my soul. I sat at the end of the long room, and looked round at the faces of the people. I said to myself," I don't know their spiritual state, but I hope it is not reflected in their countenances." The speaker began with Romans, and he assured these people, from beginning to end, that they were in Christ, that they had eternal life, and that NOTHING could possibly separate them from it, or from the love of God. As I looked round on their miserable faces I said," Thank God, you cannot satisfy their CONSCIENCES with that." Oh, I thought, would to God I could be like Mrs. Stowe's" Blackie" in the tree, and could get on to the roof, and cry in their ears, as with a voice of thuhder," Your sins and your iniquities have separated between you and your God !!" We know as well as anybody, don't we? that " neither life nor death nor angels, nor principalities, nor powers, nor height, nor depth, nor any other *creature* can separate us from the love of God ;" but sin is not a CREATURE, sin is an ACT, and sin can, and does, and will for ever separate from God, unless pardoned, washed out, delivered from, DESTROYED—for God hates iniquity with an infinite, an unquenchable, an eternal hatred ! ! Sin is the only cloud dense enough to hide God from human souls. Get sin out of the way, and you can no more help seeing God, and hearing God, than you can help the sun light streaming into your eye-balls when there are no clouds or fogs between ! ! " Blessed are the pure in heart, for THEY SHALL SEE GOD." Your souls will rise spontaneously—as the rivers seek the sea—to God, when SIN is out of the way, when your iniquity is PURGED."

Oh, come and get your sins not only pardoned, but destroyed. Come and be made pure in heart. You say, how? How? Come to this HORN OF SALVATION; confess your sins, *forsake them*. Let Him TOSS THEM OUT, as my dear husband said : let there be no half-and-half measures. Say, " Here my glorious Horn of Salvation ! here, thou living King of Israel ! here, thou King of Judah ! here, my Joshua, my Jeshuron, put thy horn here, and toss this sin and iniquity out ! ! ! HAVE IT OUT.

Never mind, if you bleed at every pore, down with sin, and get that horn to put his heel on it, for he has got a heel, which can grind it to powder. Come, and let Him deliver you—your LIVING Almighty Saviour. Confess, forsake, and then rush into His arms and TRUST HIM ! ! You ask your child to trust you; come and TRUST Him. Come and prove His STRENGTH. The devil has been butting at this horn for ages with all his powers, but he has not broken it yet; it is still *mighty* to deliver the weakest believer, if he is an OBEDIENT believer, that hangs upon it. This glorious horn will yet push his enemies out of millions of souls, and drive the devil and all his works out of God's purified moral universe back to Hell, and a GLORIOUS, NEW, REDEEMED CREATION shall sing together—" ALLELUJAH! FOR THE LORD GOD OMNIPOTENT REIGNETH ! ! ! " —(*War Cry.*)

TELEGRAPHIC NEWS.

London, December 29th : Five special resident magistrates have been appointed to supervise the districts in Ireland, to report upon the working of the Peace Preservation Acts, and to determine whether the local constabulary and military are adequate for the carrying out of the same.

Paris, 29th : M. Rochefort has been acquitted of the charge brought against him of libelling M. Challemel Lacour, the French Ambassador in England.—The Commission of the Anglo-French Treaty of Commerce will commence daily sittings on Saturday next.

Berlin, 29th : The semi-official paper, the *Provincial Correspondence*, publishes an article to-day in which it says that community of purpose in uniting the policy of the three Empires would be a solid guarantee for the maintenance of peace.

London, 30th : A seizure of arms has been made at Listowel.—A leader of an extensive secret society has been arrested at Macroom. Documents were also seized that included plans for the projected murders of all rent-paying farmers.

St. Petersburg, 31st : The *Journal de St. Petersburg* publishes an article to-day, protesting against the Bulgarian and Roumelian tributes being paid to the bondholders, stating that in accordance with the Treaty of Berlin, Russia has prior claims.

London, 31st : The *Pall Mall Gazette* publishes a paragraph this afternoon, stating that Sir T. Erskine Perry has resigned his seat in the Indian Council.

Paris, January 1st : M. Gambetta having offered inadequate abatements on the woollen and cotton duties, the English Commissioners have returned to London. Mr. T. Crowe of the Inland Revenue Office, remains here to discuss the technical details, but it is believed that agreement is impossible.

London, 2nd : Sir Henry Ernest Bulwer, K. C. M. G., has been appointed Governor of Natal.—The *Times* publishes a telegram from Paris stating that England and France have agreed to send an identical note to the Khedive of Egypt, guaranteeing effective measures in support of the authority, and the maintenance of order in the event of any disturbances.—The statement made on Saturday by the *Pall Mall Gazette* that Sir Erskine Perry had resigned his seat in the Indian Council has been officially confirmed.

Tunis, 2nd : M. Roustan arrived here to-day. In replying to an address, M. Roustan said that his return signified that the French Government would maintain the results that had been acquired in Tunis.

London, 3rd : Seven lady Land Leagurs have been arrested in Ireland.—The *Times* publishes a letter to-day from Arabi Bey, giving the programme of the Nationalist party in Egypt. The programme affirms the suzerainty of the Sultan and expresses loyalty to the Khedive. It accepts and recognises the necessity of European supervision, but regards such necessity as only of a temporary character. The programme further demands a representative Government, and that the army, which is the guardian of liberty, should be increased to 18,000 men.

Dublin, 3rd : A meeting consisting of 4,000 landlords was held in Dublin to-day. Resolutions were adopted accepting the Land Act, but stating that the landlords would claim compensation if the decisions of the Assistant Commissioners with regard to the reduction of rents, were maintained.

Constantinople, 3rd : The Russian Consul General at Philipopolis has virtually embargoed the Roumelian tributes to the Sultan by making a prior claim of 23,600 000 francs for expenses incurred by the Russian army of occupation.

London, 4th : In a speech to his constituents at Birmingham yesterday, Mr. Bright said that although England was without allies, she never had more friends than at the present time. The Right Hon'ble gentleman justified the coercive measures of the Government in Ireland.—Mr. Chamberlain also addressed the meeting, and said that the latest returns from Ireland showed a decrease of 40 per cent. in agarian crimes. He ridiculed the landlord's claim for compensation.—Died. Major-General John Hume, Bengal Staff Corps.

Cairo, 4th : Arabi Bey has been appointed Under-Secretary of War.

London, 5th : A seizure of arms was made yesterday at Kilrush, county Clare.—The *Daily News* publishes a telegram from Durban in its issue of to-day, stating that a serious outbreak of fever has taken place amongst the troops in Natal. The cause of the epidemic is owing to the fouling of the water-courses.—Obituary :—Major-General Henry Burn, Bengal Army.—Mr. Bernal Osborne.—Professor Draper.

PASSENGERS SAILED.

Per Str *Singapore*, January 1 :

For Genoa—Mrs Paton, two children and one ayahs Col and Mrs Ashton Mayne, Miss Bailey, Lt C A Poynder, Mr P A Charrier, Mr H Hackney, Mr and Mrs A C Trevor, two children and one ayah, Miss Oliver, Miss Van Heythuson, Lt E Peel, and Mr J Baudts.

For Suez—Mr G E Sandford, Mr Stangen, Mr Mahomed Khan, Mr Nicola Teodoro, Mr Mahomed Hoosein, Mr E Michel, Mr Weylandt, Mr Kelleyram, and one friend, and Mr Bagamul and one friend.

Per P and O Str *Australia*, 5 :

For London—Mrs W Liardet and infant, Mr J and Mrs King, Mrs W Liardet's European nurse, Mr and Mrs Fletcher and 2 children, Mr Jagoo Comass, Mr D Roche, Mr N Ward, Mr Geo Ramsay, Mr and Mrs Whittel, Mrs FitzGerald, Lieut Col D J Welsh, and Rev Mr Huthwaite.
For Brindisi—Col J G Bell.
For Venice—Captain J B B Coulson.
For Suez—Capt M de Horne.
For Malta—Mr L C Abbott.

PASSAGERS ARRIVED.

Per Str *Clan Maclean*, Jan. 1, from Liverpool :

Mr and Mrs C E Yeatman, Master Yeatman, Mrs G W Hillier, Rev and Mrs R Stewart, Rev T Z Scott, Mr B Topping, Mr J A Abram, Mr J Smith, Mr J H Nash, Mr T W Johnston, Mr J Fisher, Mr E Gibbons, Mr C Sparks, Mr J F Evans, and Mr C W Strickland.

Per P and O Str *Siam*, 5 :

From Gravesend—Mr A R Grant, Mr J Kirk, Mr and Mrs A Hay, Lieut F Geldart, Mr W Paget, Mr Jas Todd, Miss Welchman, Mr J H Jackson, and Mrs Coghlan.

From Brindisi—Col and Mrs Brown, Major Bruce, Mr S Bird, Mr A Crawford, Rev Mr and Mrs Adams, Mr E W Elliott, Mr W Bull, Mr Geo Ganz, and Mr J Robertson.

From Venice—Sirg Major and Mrs Blanc, Major and Mrs Courley, Mr and Mrs E J Moore, Mrs G F Chesney and 3 daughters, Mr Murphy, Mr Hopkins, and Mr and Mrs Rowett and child.

From Suez—Mr and Mrs Cook, Mr Allen, Mr Nichinson, Mr Spreckels, and Mr Forbes Watson.

From Aden—Mr Berry.
From Gibraltar—Mr G de Mello, Mr J A Alves de Sa, Mr F M S dos Reis, Mr and Mrs R R Correa Mendes and 3 children, and Mr E de E F Morono.

Per Str *Armenia*, 5, from Liverpool :

J Arrogoni Esq, Rev R J Brondon, Capt Abbott, R C Barker, Mrs Keily and infant, Lieut F J Pink, Major Wavell, Mrs Wavell and servant, Major Corbym, Mrs Corbym, 2 infants and servant, Mrs Mitchell, infant and ayah, Miss Watson, Sister Anne Mary, Sister Frances Anne, Miss Cook, and Mrs Watson and infant.

Domestic Occurrence.

BIRTHS.

JANNEY—Dec 25th, at Nagpore, the wife of the Rev L R Janney, of a son.
DAVIS—Dec 31st, 1881, at Secunderabad, to the wife of Rev F G Davis, a daughter.

DEATHS.

WHEELER—Dec 22nd, at Ajmere, Captain Charles Eyre Wheeler, Merwarra Battalion, youngest son of the late General Sir Hugh Wheeler, K.C.B.
SHARP—Jan 4th, at Middle Colaba, Annie Mary, the wife of Mr R W Sharp, aged 35 years.

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Correction :—In last week's issue Mr. Olroy, " 31st December 1881 " read " 31st December 1882."

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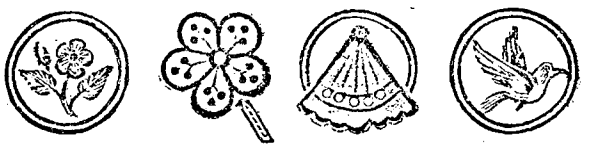

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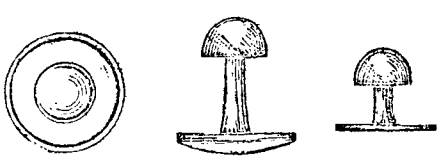

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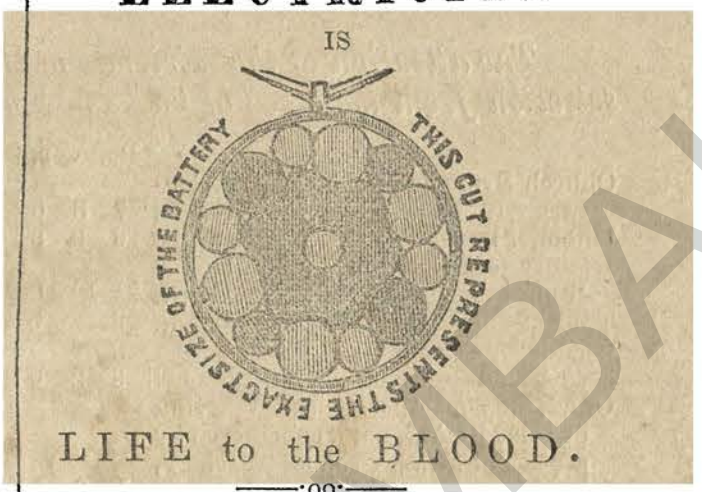

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